

The SWORD of the LORD

Edited by JOHN R. RICE.

Office of Publication: 208 South Elm Street, Denton, Texas; Editorial and Executive office: 512 W. Franklin Street, Wheaton, Illinois.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness, and Formalism

VOLUME VII, No. 44

DENTON, TEXAS, FRIDAY, MAY 15, 1942

\$1.00 PER YEAR

How An Army Colonel Was Saved

The Testimony of Lieutenant-Colonel D. C. D. Munro, D. S. O., M. C., Gordon Highlanders, Given in Jarvis Street Baptist Church, Toronto, Canada, Sunday Evening March 15, 1942. Stenographically Reported.

When Dr. Shields asked me if I would say a word this evening, I readily agreed because I feel that it is an honour and a privilege at any time to testify of what God can do for a man. I will tonight, by God's grace, try to tell you something of what the Lord did with me before I could with honesty stand where I am tonight and tell you that God saved me for time and eternity; and I pray that my testimony may be such that those of you who have come to hear Dr. Shields preach about the Great Tribulation and the Rapture, will find yourselves in the position of not just hoping you will be all right, but knowing of a certainty that when the Lord Jesus Christ comes again, you, as I confidently expect to be, and others, will be among those who are to be taken up.

Brought Up in Christian Home and in Church

I was born in Aberdeenshire, Scotland, in a Christian home; and went to Sunday School, Bible Class, and the service of the church. When I tell you that we were some considerable distance from the church, and had to leave for Sunday School Sunday morning a little after nine, and did not get home until half-

past one or quarter to two, you will know that it meant something. Those were the days when, in Scotland, the Lord's day was honoured as it ought to be honoured today, but alas, is not.

In those days to which I refer, almost without exception, everyone went to church on the Lord's day. The mere going to church on His day, or being a member of the Lord's church, of course is not sufficient in itself to keep men from drifting into sin—as I very well know. In due course I became a member of the Church of Scotland; and soon afterward I entered the army. It was then I found that my church membership was not sufficient strength to keep me from drifting. Slowly and gradually I drifted into sin.

I never lost my liking for the church. I loved to go to the house of the Lord, loved to join in the singing of the hymns—I cannot sing, but I like making a lot of noise when other people are doing the same! And I think, if we really praise Him, the Lord is as pleased with that as with your fine tenors and basses.

After World War I, Africa, Then With the Missionaries

In time I left the service, retired after the last war and went to Africa, where the pace of drifting was accelerated. I came home from Africa in nineteen hundred and twenty-nine, and went to live at a Missionary Headquarters—and then I found myself in trouble. I used to think missionaries were rather an odd sort of people. In fact, I had little time for them, and they had little for me; except they prayed for me. And I am convinced that it was their prayers, and the prayers of others, that brought me at last to the Lord Jesus Christ. I can see the hand of God in it from the end of nineteen hundred twenty-eight. I had a piece of land in Central Africa, and at that time things were bad. The possibility of disposing of a piece of land was almost negligible—so much so that my wife and I did not trouble to advertise that we wished to dispose of it. One Sunday evening a neighbour brought along a man who wanted to buy a farm. She had tried to sell some of her land to him, but it did not suit. He described what he wanted, and she said she knew the very place for him, but did not know whether the owner would be interested in selling. She brought the man along about six o'clock Sunday evening, and made known his business. I told him we did not do business on Sunday, but arranged to meet him at six o'clock the next morning. You may think that a very early hour to arrange a meeting, but we begin early in the tropics, because we must finish early. I showed this man my property Monday morning, sold it to him by eight o'clock—for cash, which was very unusual—and we got home in nineteen twenty-nine; and I found myself at the Headquarters of the World-wide Evangelization Crusade, a mission founded by my wife's father (Mr. Studd). There I found myself rubbing against people who spoke of God and of the Lord Jesus Christ in such a way that I could not understand. I used to

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Gary Revival

BY THE EDITOR

We just closed a twenty days' revival campaign with the Central Baptist Church at Gary, Indiana, April 21 to May 10. The pastor, Rev. William Headley, is preparing a detailed report for *The Sword of the Lord*, to be published a little later.

Yesterday, the closing Sunday, I spoke five times. I think there were eight public professions yesterday morning and fifteen or twenty last night—I did not keep an accurate count. It was a triumphant close to a blessed series of meetings. We had had a few saved all along but the last eight days there had been a good number saved every service but one. Among those were a "Jehovah Witness," a "Christian Scientist," Greek Catholics, drunkards, and a number of old men and women.

The other night when I preached on a Christian home, a man who had turned to Christ the night before told me that after thirty years of married life, he had that day had thanks at the table for the first time! He came last night to me, praising God for the wonderful happiness he has found in Christ, told me he was quitting tobacco, and was having a terrible fight but felt sure God would give him victory. Among those saved

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HOW TO BECOME A CHILD OF GOD

DR. H. A. IRONSIDE

Pastor, Moody Memorial Church

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:11-13).

How does a man become a Christian? The verses of the text, I believe, answer the question, and they do so first negatively and then positively. There are three ways indicated by which one cannot become a child of God, and only one way by which he can. Look at verse 13, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man."

Not of Blood

Observe, it is not of blood. You may inherit a great many natural characteristics from your parents that men may admire; you may inherit tastes, features, and dispositions in some measure at least, but you cannot inherit the grace

of God. It is just as true of the children of Christian parents, as it is of any other people born into this world, that they must be born again.

I remember a few years ago my wife and I and our children were on our way West. We were passing through Colorado. My eldest son, who was just a little boy at the time, was fond of going thru the train, playing that he was the news agent. He said, "Father, have you any tracts I could give out?" I had some, and so handed them to him. They sometimes stop me when I go thru the train giving out tracts, but I thought they would not stop the little fellow. He handed everybody one of these gospel tracts, and soon most of the people were reading them. A little later I was passing through the car and a lady occupying one of the sections stopped me, and said, "I beg your pardon, sir, but I think it was your child who gave me this tract, was it not?"

"Yes," I said, "it was."

"Won't you sit down a moment?" she asked. So I introduced my wife, and we sat down.

"You cannot imagine," she said, how pleased I am to know that there are other religious people on this train."

"You are interested in these things?" I inquired.

"Yes, indeed," she said, "I have been religious all my life."

"When were you born again?" I asked.

"Oh," she replied, "my father was a class-leader, and an uncle and two brothers of mine are all clergymen."

"That is very interesting," I said, "and may I ask again, have you been converted yourself?"

"Why, you don't seem to understand; my father was a class-leader, and my uncle and two brothers are earnest clergymen."

"But you don't expect to go to heaven hanging on their coat-tails, even if they are born-again, do you? Have you been truly converted to God yourself?" I asked.

"Not at all," she replied, "but I

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HAVE YOU RENEWED?

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Lieutenant-Colonel D. C. D. Munro, D. S. O., M. C. This snapshot was sent us by the courtesy of this distinguished British army officer now stationed in Canada. Notice his uniform as an officer of the Gordon Highlanders. If an army officer can be a devout and separated Christian, anyone else can be who wants to be. The Colonel modestly omits any reference to his distinguished war service.



DR. IRONSIDE

Does God Work Miracles Today?

(Continued from page one)

be a marvelous miracle. And then the Saviour generalizes His teaching in these strong words, "and nothing shall be impossible unto you." For those who have faith, nothing is impossible! For they have at their command the miracle-working power of God.

2. Jesus cursed the barren fig tree and it withered away presently. How astonished the disciples were when they saw this miracle! Discussing it, Jesus said in Matthew 21:21 and 22:

"Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Again, the subject of discussion is miracles. Jesus had just worked a mighty miracle in drying up the fig tree from the roots by a word of command. And now He promises the disciples that they can do the same kind of physical miracles if they have faith and do not doubt. They can curse a fig tree or remove a mountain and cast it into the sea if they have faith. And again Jesus moves from the particular to the general and promises, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Certainly He here meant "ALL THINGS," which involves miracles of every kind.

3. In Mark 9:14-29 we have the story of Jesus casting out the dumb spirit of the lunatic boy as told by Mark. It was clearly a miracle. Regarding it Jesus said to the father of the boy, "If thou canst believe, all things are possible to him that believeth" (Mark 9:23). Note in this case the promise is not to the twelve disciples, but to the father, a stranger, evidently not even a preacher. And again Jesus promises a miracle to him if he had faith. But more than that, Jesus gave a general law, saying, "All things are possible to him that believeth." Here is a promise not only for the apostles but for this father. It was not only for the Jews but for Gentiles, and not only for that generation but for all generations, whoever had faith. "All things are possible to him that believeth." If the *Whosoever* in John 3:16 is meant to involve anybody, in any generation, then the *him* in this verse is meant to involve any creature who trusts Christ in any generation. John 3:16 promises salvation to anyone who trusts in Christ for salvation, anytime, anywhere, and Mark 9:23 promises that literally "ALL THINGS" are possible to anyone, anywhere, who has faith for the all things. The Scripture does not mean that all who trust in Christ for salvation get miracles, but it certainly does mean that in any particular matter one who believes will find the thing possible that he has faith for.

4. In Mark 11:22-24, we have in slightly different words the promise of the Saviour, when He discussed with the disciples the withered fig tree which he had cursed. There the Scripture says, "And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that

ye receive them, and ye shall have them."

How wonderful that the Holy Spirit here gave us added light on what Jesus promised. Compare this passage with Matthew 21:21, 22 and you will see that in Matthew 21:21 there might be some reason to suppose that Jesus was talking to the disciples, the twelve apostles, alone. But here in Mark 11:23 the Saviour plainly says, "whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." The promise is not only for the apostles, it is for *whosoever*. If "whosoever" in John 3:16 means anybody who trusts Christ for salvation, then "whosoever" in Mark 11:23 means anybody who will trust Christ for a miracle. If Jesus Christ is to be believed, and if the Bible can be trusted, then anybody who has faith for a miracle will get one!

Of course, we must remember that faith is a gift of God, and that the Holy Spirit will not help us to have faith about wicked things, things out of the will of God. Yet the point is quite plain here that a miracle was possible in the apostles' day, in answer to the prayer of faith, and that anybody else in the world in any day, can have a miracle on exactly the same condition. The apostles did not move that mountain into the sea, and others have not done so yet; but the promise of Jesus Christ stands still, and miracles, He said, are possible for "whosoever . . . shall not doubt in his heart, but shall believe that those things which he saith shall come to pass."

And then Jesus gave the general law of miracles in answer to prayer when he concluded, in Mark 11:24, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." How blessed it is to remember that Jesus had specifically mentioned miracles here and that miracles were the topic of conversation and the thing He had in mind when He gave this blessed promise!

5. The night before Jesus was crucified, in the upper room He was talking to the saddened disciples; and He gave them there the marvelous promise of John 14:12-14 which says, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."

This promise certainly involves miracles. The work that Jesus had been doing, these disciples should do, too. But Jesus did not give the promise to the disciples only. Rather, the promise is to, "he that believeth on me." Anybody who has enough faith in Christ can do His work, the same kind of work that Jesus had been doing. And then Jesus continued His blessed promise addressed to the disciples, but evidently intended for everyone, "And whatsoever ye shall ask in my name, that will I do." That whatsoever must involve things reaching into the supernatural, things that could only be done by the miracle-working power of God. And verse 14 says, "If ye shall ask do it." Anything means anything. You can put any thing in the place of that word anything and the promise is still literally true, and exactly what Jesus meant. You could read that promise, "If ye shall ask a miracle in my name, I will do it," and still you would not have changed the meaning a particle. Anything means any thing, and a miracle is a thing, coming within this blessed promise. Certainly, then, the Saviour promised miracles to those who ask things purely in His name. That is, when one can ask a thing wholly in Jesus' name, or with His authority and for His sake, with His approval, then one can get it even if it be a miracle.

6. Jesus gave the great commission in Mark 16:15-18, and that great commission expressly mentions miracles.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Continued on page four)

How to Become A Child of God

(Continued from page one)

thought if I put it that way you would understand that religion runs in our family."

"Religion may run in your family, but religion and Christianity are two very different things," I said. "There are a great many people who are intensely religious, but they are not saved. Our blessed Lord was speaking to a very religious man when he said, 'Ye must be born again.'"

I had great difficulty getting that lady to see that salvation is not of blood. She could scarcely understand how a family such as hers needed regeneration. Perhaps you have rather prided yourself in the fact that you too came from a line of Christian progenitors, and have taken it for granted that because your parents were Christians, you are. "Which were born, not of blood." You are not a Christian simply because you were born into a Christian family.

Not of the Will of the Flesh

Then we read, "Nor of the will of the flesh." What does that mean? It just means that you cannot make yourself a Christian by any self-determination. Suppose that you said to yourself, "I have made up my mind that from tonight on I am going to be a Christian," that would not make you one. It is very good to come to a decision like that, to come to the place where you make up your mind to become a Christian, but that will not make you a child of God. If I were born in some country where they have a hereditary monarchy, I might say, "I'm tired of being just one of the commonalty; I have made up my mind that from now on I am going to be a member of the royal family." I might go to a tailor, show him a picture of a royal person, and say to him, "Now, dress me up like that." And I might begin to sign myself as a royal highness, or some other high-sounding title, but I would only be a fraud, for no man ever became a member of the royal family by the will of the flesh; he has to be born into the family.

No one ever became a child of God by simply making up his mind that he would be a Christian. You could do that according to your own standards, if Jesus had never died on the cross. You could make up your mind that from a given time you would call yourself a child of God, try to live as a child of God should live, even though Jesus had never suffered and bled and died for your sins upon the tree. Why did He go to the cross, if simply by an act of your will, you could make yourself a Christian?

You have no more power to make yourself a Christian than I have to make myself the president of the United States. If I should go into politics, no matter how favorably the people might look upon me, nor how able I might be, I could never become president of the United States, because I was born on the other side of the line. I was born in Toronto, Canada, and the Constitution of the United States says that no man can be president who was not born in this country. I might make up my mind to become a politician, and do my best to ingratiate myself with the people, but I never could become president of the United States, because although I am a naturalized citizen, I was born an alien. No man can ever become a child of God by making up his mind to be a Christian. You have to be born a child of God, and it is too late to be born that way the first time; but thank God, you can be born again.

Not of Man

In the third place, we read "Which were born, not of blood, nor of the will of the flesh, nor of the will of man." From the humblest clergyman up to the pope of Rome, or, if you want to turn it around the other way, from the pope up to a Protestant parson, there is no man on earth so holy and so closely in touch with God that he can make a Christian of you by anything he can do for you. He might baptize you, he might confirm you, he might recommend that you be received into church membership, but he could not make a Christian of you by voting you into the membership

of the church. If you came in without being born again, you would be just a poor lost sinner with a false profession.

I remember some years ago when that mighty man of God, Henry Varley, was in California having meetings in a large church. One night he said to me, "I want you to come downstairs with me; they are going to have a church meeting, and they have some applicants for membership. I would like to get a line on them, see how careful they are about receiving people, for this will help me to know how to preach." There were four candidates for membership. The minister said, "We are glad to have our brethren here to apply for membership in this church, and we want them to give us a word, and then they will be voted on."

The first man stood to his feet, and said something like this: "My friends, you all know me; my father and mother have been members of this church for years. I have often felt I should join the church, and so I made up my mind that if you would accept me, I would like to feel that I am a member of the church of my parents."

A gentleman spoke up, and said, "May I ask the young man a question?" and the minister said, "Well, if it is a proper one, you may."

"I would like to ask if you have ever been born again."

The minister jumped to his feet and said, "I object; I do not want our brother to attempt to answer that question. That is downright impertinence; that matter is entirely between the individual and his God."

And so they voted him in; but I remembered that my Bible said, "Not of blood."

The second young man stood to his feet, and spoke somewhat as follows: "Well, friends, you know me. I haven't always been what I ought to be, but last New Year I made up my mind to turn over a new leaf, and try to do better. I think it would help me to join the church, and so I have applied for membership." And they voted him in.

My friend had found it did not pay to ask questions, so did not try it again. I remembered then that my Bible said, "Nor of the will of the flesh."

The third young man arose, and with choice English accent said, "You know, my friends, I haven't been in the habit of attending a church of this nomenclature. Over in England I attended the state church. When I was a little child, I was baptized by the Archbishop of Canterbury. But since coming to America, I have enjoyed coming down here, and thought I would like to join with you." So they voted him in.

But I remembered again that my Bible said, "Nor of the will of man."

There were the three of them. One of them thought he was a Christian because his parents were, the second because he had turned over a new leaf, and the third because he had been baptized by a great church dignitary.

There was one other man sitting there, older than these others, and I could see the marks which sin had left upon his brow. When he was introduced, he spoke with great fervency: "My friends, I do not need to say very much; you know my story. My dear wife and children have been members with you here for a number of years. You know what a life I have led; I have been a drunkard, a poor sinner; I alienated my wife and children from me so that they had to leave me. I was going down, down, down in my sins, and it seemed there was no power to stop me. About six months ago, I made up my mind there was no help for me, and started down Market Street toward the waterfront, intending to jump in and end it all; but as I got to Seventh and Market, the Salvation Army were having an open air meeting. I went over and they were singing of the cleansing power of the blood of Christ."

"Oh! precious is the flow That makes me white as snow; No other fount I know, Nothing but the blood of Jesus." "I listened! They sang it over and over, until they sang the words right into my soul, and I said, 'I wonder if it is true, if there is hope for a sinner like me'; and then I listened to one and another tell

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"NO ATHEISTS IN FOX HOLES"

BY EVANGELIST TOM OLSON

A dramatic account of how a lack of food, inability to sleep, and, finally, dwindling ammunition sapped the strength of the Bataan defenders was given by an officer who fought through most of that history-making campaign.

The officer, Lieut. Col. Warren J. Clear, has just returned to the United States from Corregidor. He told his story of Bataan's final weeks on the "Army Hour" program broadcast over the NBC Red Network.

Commenting on the behavior of individual men under fire, Colonel Clear admitted "there are times when a man finds that self-confidence alone will not sustain him."

Colonel, Sergeant Pray

He told of a time when he was forced, during an enemy attack, to dive into one of the fox holes made immortal in Gen. Douglas MacArthur's birthday greeting to President Roosevelt.

"There was a sergeant in the fox hole, too," he recalled, "and he squeezed to one side to make room for me. Then all hell broke loose and I wasn't surprised to find myself praying. The sergeant was praying, too, almost as loud as I was."

"When the attack was over, I turned to him and said, 'Sergeant I noticed you were praying.'"

"Yes, sir, I was. There are no atheists in fox holes," he replied."

The colonel and sergeant are right — "there are no atheists in fox holes."

When a person is in desperate need of help and has a realization of the futility of self-help and the help of his fellow mortals, he cries, "O God help — O God, save me!" And this in spite of his glib denials of God's existence in the hours of his prosperity.

The Psalmist informs us that it is the "fool" that hath said in his heart: "There is no God" (Psalm 14:1).

But it is James who says: "Thou believest that there is one God; thou doest well: the devils (or demons) also believe, and tremble" (James 2:19).

Belief That Saves

It is "well" to believe in God and to call upon Him in the hour of dire need, but that is not saving faith. It is something different to believe that God loves you with such a perfect love as to give His beloved Son to die for your sins, to be buried, and to rise again! Whosoever believeth in Him shall not perish but have everlasting life.

The Lord Himself said: "This is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent" (Jn. 17:3).

Do not rest content in merely believing in God's existence — nor yet in experiencing His deliverance from some threatening danger — but know and believe the love He has toward you, which He has manifested in the unspeakable gift of His Son.

Go on to know Him intimately through His Word and be able to say with the Apostle Paul: "We also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement (or reconciliation)" (Romans 5:11).

Why stop short of the Psalmist's knowledge who called Him: "God my exceeding joy!" (Psalm 43:4).

From NOW Magazine

The ANSWER

A weekly, 8 page Christian paper, published at the Faith Temple in Jacksonville, Florida. Evangelistic, Missionary, Fundamental, Non-Sectarian. \$1.00 per year. Sample Copy free. Write —



JOHN L. BRAY

P. O. Box 2 Jacksonville, Florida

THE SWORD OF THE LORD

Entered as second-class matter, Dec. 26, 1941, at the post office at Denton, Texas, under the Act of March 3, 1897.

EVANGELIST JOHN R. RICE
EDITOR AND PUBLISHER

Published weekly at 208 South Elm Street, Denton, Texas. Editorial and Executive Office: 512 West Franklin Street, Wheaton, Illinois.

Subscription Price: \$1.00 a year; 3 years, \$2.00
Canada and Foreign Countries: \$1.50 a year

How to Become A Child of God

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how they too had been lost in sin, and Jesus had saved them, and when someone invited any poor sinner to come and kneel with them at the old drum, I threw myself down, and cried, 'O God, if there is hope for a sinner like me, save me tonight.' Something happened that night; I trusted Christ; He took me in; He made me a new creature; I was born of God; and all has been different ever since; we have a happy home now" — and then he burst into tears. Well, they voted him in, but I could not help but wonder why he wanted to get into an ice-box like that.

There you have three ways by which you cannot become a child of God, and there is the way and the only way, by which you can become a child of God. This getting converted is a divine thing; it is a divine work — something that the Spirit of God does for the poor sinner who comes to Christ. How is it all brought about?

The One Divine Way

"He came unto his own, and his own received him not. But as many as received him to them gave he power to become the sons of God, even to them that believe on his name." You see that is very different from simply making a lip confession of Christianity; that is a very different thing from turning over a new leaf, joining a church, being baptized, or something like that. "As many as received him" means just this, that the poor sinner comes to the place where he gives up all hope of saving himself, and says, "O Christ, come in and dwell with me alone." No one ever invited Him to enter who was disappointed. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Is your heart's door bolted against Him? Have you lived up to the present moment with Christ outside? Will you open the door?

You say, "How can I receive Him? I cannot see Him. In what way can I receive Him?"

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Do you believe on His name? What does it mean to believe on His name? It means to put your trust in Him. His name speaks of all that He is. "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matthew 1:21). John Hambleton used to say, "There are just five letters to our English word, Jesus, and they mean just this: Jesus Exactly Suits Us Sinners." We are poor, lost, guilty men and women, but He is the holy One, God's blessed Son, and He went to Calvary's cross and died for us, bore our sins in His own body on the tree, and now God says, "Will you receive my Son? Will you trust Him? Will you believe on His name?" If you will, He will save your precious soul, and will give you the right to call yourself a child of God. No one has that right unless he is born again. Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever . . . And this is the word which by the gospel is preached unto you." (I Peter 1:23, 25).

What is it then that you need to believe in order to be saved? "Repent ye, and believe the gospel" (Mark 1:15). What is the gospel? It is God's "good news" about His blessed Son. He tells us that "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (I Corinthians 15:3, 4). And again: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth con-

fession is made unto salvation" (Romans 10:9, 10).

The sinner who addresses you was once hurrying down in his sins to a lost eternity, but when Jesus called, he came to Him, put his trust in Him, and He saved his soul forty years ago. He is waiting now to save you. There is no reason why you should go on longer without settling this vital matter. When I write to you about being saved by believing, I do not mean that you are simply to credit the gospel story in an intellectual kind of way, and go right on in the same life; but if you realize you are a lost sinner, and want to be saved from the guilt and power of your sins, I beseech you to yield to His entreaty, and put your trust in the One who died for you. God will work the miracle of regeneration in your soul, and you will know that you are born again. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

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What Are We Fighting?

Years ago Hitler stated his educational objectives in these words: "I shall eradicate the thousands of years of human domestication. I want to see again in the eyes of youth the gleam of the beast of prey. A youth will grow up before which the world will shrink."

That explains, better than anything yet published on German education since Hitler, the perversion of all moral values in Nazi Germany, the blind allegiance of German youth to the Fuehrer, their readiness for supreme sacrifice and their ruthless drive.

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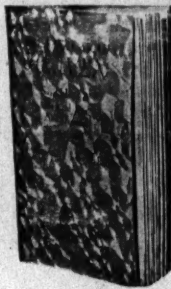
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How an Army Colonel Was Saved

(Continued from page one)

reason with myself, why these people wanted to go to different parts of the world; and the devil suggested it was because they wanted to see the world, that many of them would quite obviously never have seen it except they had gone as missionaries. But I was always brought back by God to the fact that my wife's father, a wealthy man, had given his all to the Lord, and stepped out without a penny. I knew it could not apply in his case, and therefore probably not in the case of the others.

"Uncle David, Are You Going to Heaven?" "But Are You Not Sure?"

Finally I began to long that I too should know the Lord as those people said they knew Him. My brother-in-law's little boy, as a special treat one morning, was allowed into the bathroom when I was shaving. He was not well—but I do not know what that was supposed to do for him. He evidently thought shaving a very dangerous occupation, for he said, "Uncle David, are you going to heaven?" I replied, "I hope so, Paul." "But are you not sure?" I was not! I most certainly was not! I was living only in the realm of hope—and it was not a very great hope.

I talked with Paul's father about the incident. Some of you may have met him when he came to Canada a few years ago, Mr. Norman Grubb. By God's guidance—as I believe—he left me alone. If he had pestered me, I should have turned my back and gone away from Headquarters, and been a wanderer, might not even yet have been saved. All he said was, "David, you can be sure, you can be absolutely certain," and said a few words of how one may be certain.

My longing for salvation grew, and I began to pray. I prayed that God would make me a better man, and forgive my misdeeds—and I assure you they were many. I wanted God to work at me from the outside, to make a new David Munro. I prayed and prayed, but the heavens were as brass. I had no assurance of any kind that God was hearing my prayers. I was very sensitive about the matter, and I would not go and have a talk with Norman or anyone else. I am positive they would have helped me through; but no, I puzzled it through, between myself and God alone.

To you people who think because you come to church, join in the singing, enjoy the service, that you are on your way to heaven, let me tell you that you are greatly mistaken. Salvation is a personal matter between the individual soul and God. You yourself must fight that matter, and come to the place where you want God, desire His salvation, desire a Saviour about Whom, in your heart of hearts, there is no doubt.

When Jesus Came In!

This condition went on with me for some months, until I was beginning to despair. One evening as I was walking along a street in London about half-past eight—I can see the spot now in my mind's eye. In spite of the fact that landmarks have been blown away, I believe I could stop in the dark on the very spot where God met me. I was getting much discouraged, and I prayed this prayer, "Lord Jesus, come into my heart, and keep me from sin." And God met me there, and answered my prayer!

You see the difference between that prayer and my previous petition? This time I asked Him to come inside, and work from the in-

side instead of working on me from the outside. I do not know where my feet went, but I got back home. I was overjoyed; but that feeling of exhilaration did not last forever; yet since that time I have had the definite assurance that God met my need in the Lord Jesus Christ, that the Lord Jesus did there and then come into my heart—and I have not doubted it since. I do not imply that I have done nothing since to displease Him, but it has been done unwittingly and unwillingly; my whole desire is to please Him.

Everyone was happy at Headquarters when I got home that night. The place became a scene of thanksgiving, and many a hallelujah ascended to heaven when they knew that the man for whom some of them had been praying twelve or fifteen years, was now saved. And the happiest man was my father-in-law, Mr. Studd. I had never met him, but I had been told he held me in high regard.

After Salvation Then House Cleaning

I come to the next part of God's way of salvation. I had practically no sooner got over the state of exhilaration than the Holy Ghost began to remind me of things I had done many years before, and which I must put right. Some were easy, but the simplest took nearly three years to accomplish. It was simple, and I tell you because it shows how the devil can play upon one and keep him from pure and absolute fellowship with God.

When I was a young fellow, I came across a nest of hen's eggs. I knew they did not belong to me—in fact, I knew the farmer to whom they did belong. I had no money—I have not much now, but I had less then. I sold the eggs for half a crown—well, about sixty cents. Years rolled by, and every time I ate an egg—and people seemed bent on serving them to me—I always remembered the eggs I took from the farmer, and sold. The devil used to tell me that I could not straighten the matter out after so long a time, and I allowed myself to be persuaded that I could not.

In my thought that farmer was an old man, but I ultimately discovered that he was really not much older than I. Seeing I was, as a Christian, now determined to make the matter right, the devil whispered, "But you cannot do it. Imagine what it would look like for a Colonel of the army to be brought before the magistrate for stealing eggs!" You laugh—and so can I now—but it was not funny to me then. I could see myself hauled before the magistrate for stealing eggs many years before.

After three years I wrote the letter, the devil suggesting that I need send the money only, and not write and identify myself; that then I would have made restitution. A good many years had lapsed and I had difficulty compounding interest, but at last the letter was written and the amount arrived at. I told the farmer what I had done, and when; and why I was sending the money to him. Then I waited for a reply. A week went by, and nothing came. Every time the bell rang, I thought it was the policeman! Another week, and still no reply—and no policeman. Then I got a wonderful letter from him, in which he said what I had done was a boyish prank, and that he thought it a very fine thing that I should have written as I had, and sent the money.

In my letter I had said to the farmer that I hoped if I was ever in his neighbourhood, he would allow me to see him, and he gave me a most cordial invitation to do so. I have not been that way yet, but if I ever am, I shall see that man.

I tell you these things not in any boastful way. I do not boast of things for which God has forgiven me. There are many things I would give anything to forget. I can never tell you what a joy it is to me to know that God has forgotten them, wiped them out. There may be scars which will remain all the days of my life on my memory, but God has wiped them out: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." "I will forgive their iniquity, and I will remember their sin no more." "Thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind my back." Is it not grand to know that ev-

erything you have done wrong, God has blotted out!

Now a Colonel in the King's Army; There Are Other Noble Christians Among Army Officers

And now I am back in the service with which I had thought I was through, back in the King's uniform; and I should like to tell you that God has not left Himself without witnesses in the service. I could tell you of fine Christian men in the navy. One I think of at the moment is a nephew of Mr. Studd, Commander R. G. Studd of Plymouth, bombed every night for weeks and weeks. You people do not know what war is—and I hope you may never know in that sense. Day after day, night after night! Some of the people with nothing to which they may cling, and facing sudden death.

I heard the other day of a friend of mine, Commander D. Williams. We feared he went down in the *Repulse* when it was sunk at Singapore; but we heard through our Officers' Christian Union that he is alive and well. I think of several admirals, fine men, such as Admiral Sir Harry Stileman, than whom there is not a finer Christian man in the country.

When I think of the army, my mind immediately goes to General Sir William Dobbie, in command at Malta. He holds a prayer meeting every day—not a day goes by but Sir William Dobbie holds a prayer meeting—gathers up his officers and takes them along. To a prayer meeting! You may not agree with me, but I am firmly convinced that Malta stands today because of General Dobbie's prayer. Oh that men and women—you people here—would pray! Oh that the hearts of the people of the Empire would turn back to God! We have drifted from Him. God enters into the life of very few of us, in the sense that we give Him a chance to lead, and guide, and control. We are playing at being Christians. It means nothing. It is a mere outward garment, shed when we leave the house of God; whereas we ought to be praying that God would again arise, and show Himself strong.

Another godly man of whom I think, and it is strange that these men should be along the Mediterranean—is General Sir Arthur Smith, a fine Christian man, Chief-of-Staff to General Aucklond. At the other end of the Mediterranean there is another Christian, but not quite so pronounced, Lord Gort at Gibraltar. He is not ashamed of the Gospel. I heard General Arthur Smith one night at a meeting get up and say, "Some people say it is impossible to be a Christian in the army. That is a lie. I have been one for many years."

I think men like that running the services ought to bring things to pass. And do you not think it would be fine if men in civil life bore such testimony? If their counterpart could be found in the political life of the nation? If our politicians were God-fearing men, seeking His help and guidance? Would we then not have a chance to change the whole situation? But men have got away from God.

Sinner, Will You Let Jesus Come in As the Army Colonel Did?

And now a word to those of you who do not know the Saviour. If the Lord Jesus Christ were to come tonight, are you sure, in your heart of hearts, that you would be among those who would be taken up to be forever with the Lord? Are you sure? If you are not sure, you might as well not have come to church. Nay worse, for God's condemnation of you will be greater than as though you never knew the plan of salvation. "This is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil." If you continue to refuse to let the Lord Jesus Christ come in and take possession of your life, you will be lost—and it will be your own fault. You will have no excuse whatsoever. God's Word tells us, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." No condemnation to them that are in Christ Jesus! Not to them who are members of the church, who go to church on Sunday and sing the

Does God Work Miracles Today?

(Continued from page two)

these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Note that this great commission is for "all the world," and it is for "every creature."

Notice that the promise is not only to the apostles but verse 17 says, "These signs shall follow them that believe." This does not mean that "these signs shall follow them that believe for salvation." This is not a promise that these signs, miracles, shall follow every saved person. It is only a promise to people who have faith for these signs. One who trusts Christ for salvation gets salvation. One who would have faith to cast out devils, would cast out devils, and one who had faith to speak in a foreign language that was new to him, would get power to do it exactly as the disciples did at Pentecost. "These signs shall follow them that believe," simply means what all these other promises of Jesus on the same line, mean; "all things are possible to him that believeth." One who has faith for a thing can get it.

Even in apostolic times it was never true that every saved person worked miracles or had these signs following him. No, no. Only those had miracles who received faith for the miracles. One who has faith for salvation gets salvation. One who has faith for a mountain to be cast into the sea, has a mountain cast into the sea. One who has faith for a revival gets a revival.

I think it is important to re-

hymns, but to them that "are in Christ Jesus."

Christian, Jesus Satisfies; Have You Laid All on the Altar?

Here is a test for you, if you find the world still calls you. Unless you have died to the world, I would say, examine yourself. If you feel you cannot go on without the pictures—I am not condemning them; but if you belong to the Lord Jesus, and yet go to these things, answer to Him. If in your heart of hearts, you feel that you cannot bear to be parted from such things, you are putting those things before God. And the first and great commandment is this, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." If you cannot be satisfied and happy with the Lord Jesus Christ only, examine yourself. You have not fully surrendered to the Lord Jesus Christ; you have not laid your all on the altar.

I pray that those of you who have not yet accepted the Lord, will do so. He satisfies. You remember the wonderful verse in the third chapter of Revelation: "Behold I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." That is the attitude of the Lord Jesus Christ, knocking at the unsaved heart, asking, pleading to be let in. Express it any way you like, only ask Him in. And if you do that honestly and sincerely, He will come in.

And I can honestly testify that God can keep. God has not told us that we shall be exempt from temptation. Why should the devil trouble to tempt the unsaved—he has them anyway. The people he tempts are those who are walking with God. And this is what I do: I remind the Lord Jesus Christ of what He did for me, and then say "Lord Jesus; come and help me." You say, "That is all very fine, but does it work?" Yes, it works. He does come—and He does help. He helps all His children when tempted, if they cry to Him. And as I walk nearer and nearer to God, temptation becomes less and less because my mind is more and more filled with the desire to serve God. That is the solution: "Looking unto Jesus the author and finisher of our faith." As we keep our eye firmly fixed on Him, we can walk until travelling days are done, until that day when we shall stand before the Lord Jesus Christ, saved for ever.

mind you that the Lord Jesus never meant these miraculous signs to be the plaything of the curious or the charlatan. These signs were never to exalt men. No one in Bible times ever picked up a snake and let it bite him to show his faith. No one in Bible times drank poison to show that it would not harm him. Yet Paul, on the island of Melita, was bitten by a viper, a very poisonous snake, and by faith he shook off the beast into the fire and felt no harm. (Acts 28:1-6). And in the same chapter, in Acts 28:8, we learn that Paul laid His hands upon the father of Publius, and prayed for him and healed him. The apostles at Pentecost (and I think others), did speak with tongues that were new to them, that is, in foreign languages they had never learned, to preach the gospel to people in their own languages in which they were born. And Paul cast a devil out of a fortune-telling girl as recorded in Acts 16:18. No doubt all these signs came as separate instances of separate faith for the particular occasion. And Mark 16:20 indicates that the same kind of thing happened in many, many cases. "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." The book of Acts is principally the story of the lives of Peter and Paul, and we may be sure that God signally honored with supernatural manifestations the work of other of his servants everywhere they went, that is, as often as it could honor His name, and as often as they had faith for it. Miracles were never done just to show off, never came just at anybody's whim, but were always the answer to somebody's faith for that particular instance.

Summing up these Scriptures, every honest reader of the Bible must agree that God did promise miracles to those who had faith for them.

Gary Revival

(Continued from page one)

last night was a young married man and a federal munitions inspector who said it was the first Christian service he had attended in eight years. A few nights ago someone gave him a gospel of John in a tavern. He was touched somewhat and so on Mother's Day night attended the revival service. He felt he was so far from God, knew so little about the whole matter that he waited and waited but was finally persuaded to take Christ last night.

A few nights ago occurred one of the most touching scenes. A little boy twelve years old who had been a Christian for some time, came leading his mother down the aisle. He walked in front, the tears running down his face, and with downcast eyes, deeply moved, the mother followed him, led by his childish hand! She had been the object of repeated prayers.

In case after case those who were saved were the answer to prayers offered for years!

We believe that the whole church was revived. Pastor Headley was very happy. The respectful hearing, the affection, the cooperation and generosity of this great church and people and pastor touched me deeply. How I thank God for them.

We will eagerly await the promised article from Pastor Headley who is carrying on so nobly and faithfully in the thriving city of Gary.

The editor begins next Sunday an eight days conference with Pastor Harvey Springer in the First Baptist Tabernacle in Englewood, Colorado (a suburb of Denver). Other speakers will include Rev. Sam Morris of *The Voice of Temperance*. We look forward to a happy and fruitful week May 17-24.

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